

... THE ...

Converted Catholic

EDITED BY FATHER O'CONNOR.

"When thou art converted, strengthen thy brethren."--Luke xlii: 32.

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EDITORIAL NOTES AND COMMENTS.

AS this issue of THE CONVERTED CATHOLIC goes to press we have received the Nun of Kenmare's indignant denial of the slander that she has returned to the Roman Catholic Church. We shall publish her letter in our next issue with the original libel that called it forth. One extract from her letter we quote here to show her faith in Christ her Saviour:

"I have found perfect peace in believing what the Scripture teaches, that the blood of Jesus Christ cleanses from all sin, and that my eternal salvation depends on the merits of His precious blood, and on that alone."

Salvation Through the Blood.

This testimony of Miss Cusack's should be a text for our Roman Catholic friends in learning the way of salvation. It is the testimony of all Christians. One cannot be a Christian without believing in the Sacrifice of Calvary. There the blood of Christ was shed to wash away the sin of the whole world—the sins of every person in the world who believes in Him and serves Him in loving obedience. But how is the blood of Christ applied to our souls to cleanse them from sin? By faith in His atonement. God, seeing our lost, sinful condition, sent His Son to be our Saviour.

Jesus came to save sinners. He died to save sinners. "He bore our sins in His own Body on the tree, that we, being dead to sins, should live unto righteousness. By His stripes we are healed." All who believe this are saved—saved by the Blood, as Miss Cusack says.

Blasphemous Claims of Priests.

The pity of it is that while Roman Catholics believe this in general terms, the priests will not teach them or let them learn from the Bible that they can come under the blessed fountain, but cry out, "Come to us, we will give you absolution for all your sins if you believe in us and our rites and ceremonies." May God deliver the people from the power of such men and set aside their blasphemous claims to be the manipulators of the blood of Christ, which was freely shed for all. "Come unto Me," He says, "and I will forgive your sins, I will give rest to your souls."

Rome Divided Against Itself.

There never was a time in the history of the Roman Church in this country when it was rent into factions as it is now. Bishop Keane is ousted from the Catholic University, Archbishop Ireland and the liberals are defeated, and the Jesuits have triumphed.

Roman Catholic Falsehoods.

The detestable methods to which the Roman Catholic leaders, the bishops, priests, Jesuits and editors are compelled to resort in their desperate efforts to stem the tide of conversions from their Church are set forth in the article "Roman Catholic Partners of the Father of Lies" in this issue. We call the attention of all fair-minded people to this exposure of Rome's method of propagating "Catholic Truth," and especially do we entreat some former Protestants, whom the Jesuits and Paulists have decoyed into the Roman Church, to give this subject more than a passing notice.

If the Pope's agents will deliberately lie about the living, how can they be expected to speak the truth regarding the dead or relate the events of the past with the accuracy demanded by the facts of history? Would not such men be capable of misinterpreting Scripture and falsifying and forging documents to bolster up the pretended claims of their Church to be the only true Church of Christ? The logic of facts leads to the conclusion that with those Roman leaders the end justifies the means. In his celebrated Dudleian lecture at Harvard University last year the Rev. Dr. Brooke Herford said a distinguished English Protestant clergyman, the Rev. Dr. Safford, who had become a Roman Catholic priest, was compelled to leave the Roman Church and return to Protestantism because his conscience revolted at the unmitigated falsehoods of the priests and high ecclesiastics of Rome when referring to the priests and nuns who had left the Roman Church.

Dr. Safford's Testimony.

We quote from Dr. Herford's lecture (which was published in *THE CONVERTED CATHOLIC* for February of this year) as follows :

"This gentleman [Rev. Dr. Safford], after a good university education, had begun life as an Anglican clergyman, but later, like others of the Ritualists, had gone over to Rome and become a priest. After some years in the Catholic priesthood he quietly came back into Protestantism. He never showed any of the bitterness of converts, however, never joined in "No Popery" movements, seldom spoke of his Catholic experiences at all, and has won universal respect among us by his high and spotless character. So that what he told me I felt I could implicitly accept. And it was this : That, after he had been in the priesthood for some time, he happened to be at a conference of priests at which the question proposed for discussion was this : 'Supposing a priest apostatizes, and one of his fellow priests, in order to block his way, starts a report of his having been guilty of some scandalous crime, how ought such a falsehood to be treated?'"

He said he never should forget the amazement with which he listened, as some of them laid it down that it should be treated as a venial transgression, with some slight official penance imposed, while others declared it to be no wrong, because of its being intended to bar the apostate in his wicked course, and force him back into the church ; but not a single one among them all clearly and strongly condemned it. He told me that it was this which first made him feel that somehow he was where he did not belong, and led, after a time, to his returning to Protestantism."

Those Protestants who "go over to Rome"—few in number though they be—make shipwreck of their souls when they place themselves in the hands of the Jesuits, Paulists and other priests of Rome whose consciences are seared, whose mouths are filled with lying words, whose "Mission to Protestants" is a delusion and a snare.

DISTINGUISHED CONVERTED CATHOLICS.

WE have frequently referred to the Rev. Dr. John Lanahan, the Nestor of Methodism in Baltimore, one of the most distinguished converts from Rome in the United States. For half a century he has occupied a foremost place in the ministry of the Methodist Episcopal Church in that city. He comes from one of the old Maryland Catholic families, whose pride it has been that they have remained faithful to Rome, like some of the old Catholic families of England. But there have been many conversions among those old families in England as well as in this country.

Though past eighty, Dr. Lanahan is to be seen daily at the Methodist Book Concern in Baltimore, of which he is the head, and every Sunday he preaches in some of the churches of that city. He is a great preacher, great and sublime in thought and expression. Six years ago we heard him in Baltimore, and again last May at the General Conference of the Methodist Episcopal Church in Cleveland. Of his voice and vigor the Rev. Dr. James M. Buckley, editor of the *New York Christian Advocate*, said in a recent issue of that paper under the heading:

"A VOICE AND MUCH BESIDES.

"One of our exchanges says:

The voice of Dr. John Lanahan, of Baltimore, although he is beyond eighty years of age, is unimpaired—a rich, powerful bass, with a remarkable ringing clearness about it which is not easily forgotten. He says he developed it in young manhood by constant use in the open air, preaching to himself in the woods and on long and lonely roads on his way "round the circuit."

"We have listened to that voice for many years, and it was never clearer nor deeper than at the last General Conference.

"We reprint the extract for the benefit of young preachers and public speakers. There is no exercise so wholesome as the proper use of the human voice in

the open air, and no sounding board so magnificent in effects as the silent woods. Many a weak voice could be strengthened if its possessor could go into the forests with a companion and practice conversation at a distance of fifty or more yards. The colloquial tones would then become strengthened and the inflection would not be lost."

LADY O'HAGAN AND HER FAMILY.

Among the old Catholic families of England who have been recently converted from Romanism, Lady O'Hagan is one of the most distinguished. THE CONVERTED CATHOLIC for August, 1895, quoted from English papers of the previous month the account of the conversion of Lady O'Hagan and her chaplain, Father Klein, a Jesuit. Lady O'Hagan is the widow of the former Lord Chancellor of Ireland, who was the leading Roman Catholic of his day in that country. Lord O'Hagan's sister, Mrs. O'Hagan, was the superioress of the Convent of Poor Clares in Kenmare, Ireland, when Miss Cusack made that town famous by her writings and works of charity, and where she received the title of "The Nun of Kenmare." Lady O'Hagan belongs to the Towneley family in Lancashire, whose members have been noted for centuries for their adherence to the Roman Catholic Church, and until her conversion she had been closely identified with the active work of the Roman Catholic Church in England. Her profession of faith in Protestantism has caused a sensation in Roman Catholic circles in Lancashire.

HUNDREDS OF PRIESTS CONVERTED.

The *London Christian*, September 17, 1896, had the following item:

A Naples evangelical journal, the "Lilero Credente," recently published a list of ex-priests and ex-monks who, since 1848, have become ministers of the Gospel in the Protestant churches.

The list does not profess to be exhaustive of distinguished converts, nor is it complete as a list of ministers who were originally priests in the Church of Rome. Yet the list includes sixty-six names, among them Beltrami, Desane is, Cavazzi, Bottini and Rogghianti, men who had occupied professors' chairs and sustained other positions of distinction before they "left all" to become evangelical pastors.

As the *Christian* says, the list of Italian converted priests is very incomplete, owing doubtless to the difficulty of ascertaining the names of those who do not seek publicity. As in this country, so in Italy and, in fact, throughout the world, hundreds of converted priests do not wish to proclaim from the housetops that they had been in servitude to false doctrines and degrading superstitions. We know many former priests who are honored ministers in the various denominations—Protestant Episcopal, Methodist, Presbyterian, Baptist, Congregational and Lutheran—of whose previous connection with the Roman priesthood only the officials and a few members of the churches are cognizant. It is not necessary that those rectors and pastors should declare in season and out of season that they had been formerly priests, any more than it is expedient for ministers to give their experience of worldly or sinful lives before their conversion and call to the ministry.

While each person must be the judge of the propriety of publishing his connection with the Roman Church and drawing aside the veil that God has mercifully cast around him in delivering him from the iniquities of the Papal system and clothing him with the righteousness of Christ, the announcement that the pastor of any Protestant church had been formerly a priest creates an interest, especially among Roman Catholics, different from that which attaches to his personality as a minister of the church, and has an excellent effect upon any community that believes in mission work.

Other things being equal, the converted priest will gather more Catholics into the church than can the average Protestant minister, who may sympathize with the low spiritual condition of his fellow-citizens, but does not know how to reach them effectually with the good news of salvation. The former priest knows the people thoroughly, and can present the truth to them in language that they can understand. But where there is no zeal for missionary work among the neglected followers of the Pope, the converted priest is forced to remain silent regarding his previous condition of servitude in Rome to maintain his standing in the Protestant church of which he is pastor. Hence it is that so many ministers who had been formerly priests are not generally known to have been connected with the Roman Catholic Church.

Many Roman Catholics of prominence have come to Christ's Mission and attended the services there whose names could not be made known to the public without causing pain to many friends and annoyance and persecution to themselves.

They wish to serve God and worship Him in peace and tranquility of soul, and their confidences are respected. In the after-meetings and conferences of the Mission those friends express themselves freely regarding the erroneous doctrines and corrupt practices of the church of their fathers, and many a tale of sorrow and woe is told of the diabolical conduct of bishops and priests, even by their near relatives who have found the Mission a place of refuge for their weary soul and experienced sympathy in their distress at the discovery of the rottenness of the Papal system of religion.

Priests come to the Mission whose names are not made public lest they should suffer persecution and be boycotted in the new profession or business

calling which they desire to enter. The brother of a Roman Catholic bishop is a well known literary man in this city, and only his intimate friends and acquaintances are aware that he had been a priest. Some years ago the nephew of another bishop, and whose brother was also a dignitary in the Roman Church, left the priesthood and became a physician. He settled in this city to practice his profession, but although he never once publicly referred to his priestly life or connection with the Roman Church, the priests secretly denounced him. His practice was ruined, and he went to his grave a broken-hearted man. His sister, a most cultured lady, has recently been a frequent visitor at Christ's Mission, and the astounding facts she relates have surprised and shocked even the Mission workers who are accustomed to hear much of the evil doings of the Papal agents. If the facts now revealed regarding this persecuted physician had been known before his death, the cowardly priests who hounded him to his grave would have been exposed and the strong arm of the law laid upon them.

Monks and seminarians (like the gentleman referred to in the AUGUST CONVERTED CATHOLIC) have also been to Christ's Mission and have truly been converted, but as they wished to earn their living in literary, educational and commercial pursuits, their names have not been published. The learned gentleman referred to said, when his articles appeared in THE CONVERTED CATHOLIC, that he would be identified by the priests who had been his friends, and they would now become his enemies and do all they could to ruin him. He was told that if they should attempt anything of the kind the friends of the Mission would come to his aid. But in his present position as a teacher in a secular institution he does not court a combat with the Papal forces, but rather seeks

to avoid a contest with such unscrupulous men as constitute the majority of the Roman priesthood.

Ladies who had been nuns in convents also attend the services in Christ's Mission, as do former housekeepers of priests, who have strange stories to tell of the doings of the holy fathers. The housekeeper of a Monsignor did not mince matters when some time ago she called to see Pastor O'Connor and related the history of the great man's intercourse with persons whom he should have avoided if he wished to preserve his celibacy.

THE JESUITS' "CONVERTS."

THE secular press seldom takes note of the conversion of Roman Catholics to Protestantism, but when even an obscure Protestant becomes a Romanist the priests send for the reporters and give them the news. For instance, the New York *Herald*, September 29, 1896, displayed in large type the important news that a young school teacher in a suburb of New York city had become a Roman Catholic. The article, which was headed, "Has Become a Romanist," was as follows:

"The residents of Bedford Park are discussing the conversion to the Roman Catholic faith of Miss Susie Rodier, who lives with her parents in Potter place. She is a teacher in the Bedford Park School. Three weeks ago she announced her determination to become a Catholic. Father Fink, S. J., of St. Francis Xavier's Church, in West Sixteenth street, gave her instructions in the Roman doctrine and baptised her at the Ursuline Convent two weeks ago. On Sunday last she was confirmed by Archbishop Corrigan at the Church of Our Lady of Mercy in Webster avenue, Fordham."

Miss Rodier may be a good school teacher and an estimable young lady,

but she was not known to fame until she became a Roman Catholic. Every week Roman Catholics who give evidence of true conversion are received into Protestant churches in this city and in all parts of the country, and the secular press contains no announcement of such events. Every month we receive the names of many converted Catholics who have become members of Protestant churches, but except in rare cases where the interests of religion could be served by the publication of the names, no clue is given to the identity of those good Christians. Protestant pastors do not call in reporters to scan their list of names of members of their churches. But they do things differently in Rome. In this case the Jesuit priest Fink either wrote the item or dictated it to the reporter and bade him publish it as an evidence of the growth of the Roman Church in this country. Father Pardow, the provincial of the Jesuits, acted in the same manner last year when, unfortunately, Professor Bouland called on him. He sent for a reporter of the *Herald* and between them they cooked up a mess of hodge podge which they called Bouland's recantation and induced him to give it his assent.

The Paulist Fathers in their "Mission to Protestants" are as mean and despicable as the Jesuits in this respect. A few months ago they published a sheet which contained the names of a few Protestants who had become Romanists. We know that some of those named did not seek the notoriety thus thrust upon them, and we have good reason to believe that ere long their eyes will be opened to see the great mistake they have made, and to see also the blessed Saviour and hear Him calling them to come to Him as the only Mediator, the only High Priest of their salvation who has offered Himself as the Sacrifice for their sins, and who, according to His promise, will give rest

unto their souls. The Jesuits and Paulists seek notoriety in their work, and they obtain it through the secular press. But at what cost to the sensitive feelings of their "converts"!

Recently there came to Christ's Mission a gentleman whose wife and daughter had been seduced into the Roman Church by the Jesuits of the Sixteenth street church. He is a devout member of the Episcopal Church, as were his wife and daughter, and he occupies a prominent position in the business, social and religious life of this city. His wife and daughter constituted all the family he had, and they were to him as the apple of his eye. But the daughter married a man of title and high rank in his own country, and though he was not a practical Catholic, the family were bound up with the faith of Rome, and he wished his wife to accept that faith. She went to Father Pardow, the Jesuit provincial for instruction, and it did not take him long to tell her that she would make a good Catholic. With her mother she was received into the Jesuit church. When the husband and father called to see him, the first words of the Jesuit to him were:

"Oh, Mr. —, I suppose you are angry with us for stealing away your wife and daughter."

"Sir," said the gentleman, "I am acquainted with many clergymen of different denominations and their methods of work, and I have never heard any of them say they had *stolen* members into their churches. You have said truly, you have stolen my wife and daughter—all I had to love in this world—and by your theft you have made my home desolate. Out of your own mouth you condemn yourself; you have stolen my treasures and have not led them into the Church of Christ but into a den of thieves. I will not curse you, as you curse those who leave your Church to follow Christ; I shall leave

you to the judgment of God."

The Jesuit's face became scarlet, he writhed as if under the lash, and he could only blurt out that the ladies voluntarily came to him and he instructed them in the true religion.

"You have stolen them, sir; you yourself have said it," continued the gentleman. "And yours is not the true religion, but a false religion; yours is not the Church of Christ, but a false, corrupt Church. Your society has been expelled from every country in the world, except our own, and when the American people closely understand your principles and clearly observe your methods and witness the disastrous results of your work, they too will take warning from the example of European nations in dealing with you."

All this was said to the Rev. William O'Brien Pardow, S. J., the Provincial of the Jesuit Order in this country, in the reception room of St. Francis Xavier College.

Other instances of the deceptive methods of the Jesuits in "stealing converts" could be given, for we have much testimony on the subject, received from the heart-broken relatives of the poor victims who have been "stolen" by the sons of Loyola. But we shall reserve them for future use.

Last August Thomas E. Sherman, son of the great General, William T. Sherman, made his final vows as a member of the Jesuit Order, which he joined in 1878. By his last vow he devotes himself for ever to the service of the Pope. The father was honored by all Americans. The Jesuit son is in bad company and will be watched by all true Americans. As the son of General Sherman he poses before the members of the Grand Army of the Republic and claims their sympathy. But as a Jesuit he is a traitor to his country, the sworn enemy of its most cherished principles—freedom of speech and of conscience.

Spiritual Condition of Perverts.

Christianity invites all mankind to come out of sin and error into righteousness and truth. Those who become Christians and unite with the Church of Christ have expressed their desire to lead Christian lives, and look to Christ alone for power to walk in the way of righteousness. It is He alone who can make one a Christian. This is the doctrine and practice of all evangelical Churches. Sacraments and ceremonies performed by priests cannot make a Christian. "Ye must be born again," says the Saviour. The new birth is the work of the Holy Spirit. There are some Protestants who think they are Christians because their parents were members of the church and their own names are on the register. But church membership does not make a Christian any more than does the sacrament or ceremony. At best, uniting with the church or the reception of sacraments is only the expression of the desire to be a Christian. If that desire leads to union with Christ, then one becomes a Christian indeed.

What is the spiritual condition of Protestants who go over to the Roman Church? This is a question that can be answered only by persons like the few who have been received into that Church and deceived by the Jesuits and Paulists. Were those persons united with Christ before they became Romanists, and are they united with him now? As Protestants they had the open Bible—which they did not often open—and their prayers could ascend unto the throne of grace. Now the Bible is practically closed to them and their prayers are offered to the Virgin Mary and the saints. This is a free country, and no one will reproach them for doing as they please, though they are to be pitied for turning away from Christ and placing themselves in the power of the priests.

PROFESSOR BOULAND RETURNS TO PROTESTANTISM.

PROFESSOR LEON BOULAND, a French priest, who was Private Chamberlain to Pope Leo XIII., made his profession of faith as a Protestant Sunday evening, October 4, at Christ's Mission, 142 West Twenty-first street, an institution for the conversion of Roman Catholics, of which Rev. James A. O'Connor, also a former priest, is pastor. Seven years ago Professor Bouland was received into the Episcopal Church by Bishop Potter of this city. Some time afterwards he assisted in the work for the reformation of the Catholic Church in France, and later he was connected with the French Protestant College at Springfield, Mass.

Last December when he was ill in body and his mind and heart were in a state of unrest he went to the Jesuits on Sixteenth street, this city, and while making a retreat with them it was announced that he had returned to the Roman Catholic Church. After this he travelled in Europe, and when he returned to this country in August he communicated with Mr. O'Connor, who invited him to visit him at Northfield, Mass., where Mr. O'Connor was attending Mr. Moody's Bible conference. There Professor Bouland accepted the evangelical faith.

To set himself right before the public Professor Bouland attended the Reformed Catholic Services at Christ's Mission, when the following letter, which he had previously written to Mr. O'Connor, was read :

AN ACT OF REPARATION.

NEW YORK, Sept. 12, 1896.

REV. JAMES A. O'CONNOR,
Christ's Mission, New York.
MY DEAR BROTHER :

As an act of reparation for my folly in returning to the Roman Church last December, I address this letter to you who have been a considerate friend and

in whose Christian work I have the utmost confidence.

As a former priest who knows all the machinations of Rome, you can understand how impossible it was for me to remain long in the Roman Church. When I committed that folly, I believed that Pope Leo XIII., who had honored me by the dignified office of Private Chamberlain of his household, was in good faith when he issued the invitation to all men of good will to unite with him, under the banner of the Gospel of Christ, and work together for the regeneration of society so disturbed in our day. I believed sincerely that my acquaintance with and esteem for the Protestants of the United States, among whom I had lived for seven years, would enable me to co-operate usefully in the work of social peace and fraternal union among the members of the Church of Christ so long divided.

Alas, what a cruel deception ! I had scarcely finished my retreat with the Jesuits when I perceived my sad mistake. If I did not at once make a public retraction—which I think it my duty as a Christian, a man of honor and an American citizen to do now, through your instrumentality—it is because I wished to study anew and fundamentally—at Rome, in Europe and in our country—the underlying principles of Ultramontanism so obsequious and conciliatory in appearance. As a result of my investigations I am more firmly convinced than ever that it is vain to expect any reform from the Vatican or the Roman priesthood ; and therefore I experience a new happiness in separating myself from them. When they extend the hand with professions of a deceptive liberalism, they only seek to ply their arts of seduction more sedulously. On the contrary, the Roman hierarchy is more dangerous to-day than ever, for

it cannot close its eyes to the work of disintegration that is going on in its own bosom—thanks to the diffusion of the light of the Gospel in our country, and by our country, directly and indirectly, in all other countries.

And I believe that ere long our Roman Catholic friends, instructed and enlightened, will understand how sweet is the yoke of Christ after they have broken the fetters which hold them in bondage to corrupt doctrines and debasing superstitions which, systematically, destroy in us the God-given right to reason, and that most precious of all the gifts of freedom-liberty of conscience.

I pray you, therefore, my dear brother, to receive me into the fellowship of your evangelical Christ's Mission, and to regard me henceforth as one of its devoted members, happy to associate myself through it with the great Protestant evangelical family which recognizes no other Mediator between God and man but our divine Saviour Jesus Christ, without any formalism or sacerdotalism.

I leave it to your judgment to give to this letter such publicity as will in some measure repair the scandal I have given. This duty accomplished, I have no other desire than to serve God as an humble Christian, and to share valiantly in the work of progress and advancement of the country of my adoption.

Faithfully yours in Christ,

LEON BOULAND.

PROFESSOR BOULAND'S ADDRESS.

After the reading of this letter Professor Bouland said his mind and heart were relieved by this declaration. An open confession was good for the soul, and as he had confessed his error, mistake and even folly in returning to the Roman Church for even a brief period, he now felt relieved. He believed God had accepted his repentance, and he trusted to His loving kindness and divine guidance for help and direction in his future life. He begged the for-

givenness of Christian people for the scandal he had caused, and he hoped his friends would look with forbearance upon the mistake he had made. "I have made no mistake now," he said, "in placing my trust in God and accepting the faith of Protestants—the religion of the Bible, whereby I am enabled to come face to face with my heavenly Father through Jesus Christ my Saviour. I thank God with all my heart for the grace He has given me to stand here this evening and make this declaration.

"After the severe mental conflict, anguish and suffering which I have endured, I realize the seriousness of the step which I now take and the grave responsibility of my action, when I declare publicly and without any reserve that I accept Jesus Christ, the Son of God, as my Saviour and Mediator, that I believe in Him with my whole heart and soul, and that I know I have access unto Him without formalism, ceremonialism, sacerdotalism.

"After many years of patient study I have learned, not only by my reason, but in my heart by the inspiration of the Holy Spirit, that Romanism is nothing more than a mass of errors concocted by cunning ecclesiastics for the enslavement of mankind, and that the Gospel of Christ alone, as we find it in the Bible, contains all that is necessary for man's salvation.

"I am happy in the presence of this congregation, so many of whom have been Roman Catholics and priests like myself, to make this profession of faith which will doubtless be criticized by some, but which will also, I trust, convey to many the joy and happiness of seeing a lost sheep returning to the fold."

Professor Bouland spoke of the good work Christ's Mission is doing in helping priests to come out of the Roman Church. He will henceforth devote himself to teaching, for which he is well qualified.

REFORMED CATHOLIC SERVICES IN CHRIST'S MISSION.

JAMES A. O'CONNOR, PASTOR, 142 WEST 21ST STREET, NEW YORK.

UNDER the following heading the New York *Herald*, Oct. 5, 1896, had a long report of the services in Christ's Mission, October 4, when Professor Bouland was received back into the Protestant fold. The sub-heads of the report are curiosities in their way, and are here given, without, of course, the display of capital letters and other typographical eccentricities. The report was as follows :

ASSAILS MARTINELLI.

REV. MR. O'CONNOR DECLARES THAT
THE NEW APOSTOLIC DELEGATE
HAS A MISCHIEVOUS MISSION.

SATOLLI'S POLICY REVERSED.

MAKES A STRONG APPEAL FOR MORE
"PATRIOTIC" SOCIETIES TO SECURE
ANTI-CATHOLIC LEGISLATION.

MGR. BOULAND'S CONVERSION.

HE RECEIVES THE RIGHT HAND OF
FELLOWSHIP AND MAKES A PENI-
TENTIAL ADDRESS.

After extending the hand of fellowship last night to Professor Leon Bouland, the French priest who has left the Catholic Church, the Rev. James A. O'Connor, pastor of Christ's Mission, No. 142 West Twenty-first street, made a savage attack on the Catholic priesthood and severely criticised the first utterances of Archbishop Martinelli. Christ's Mission is an institution for the conversion of Roman Catholics, and Mr. O'Connor was formerly a priest.

Professor Bouland's second recantation had drawn together a large audience. There was a short season of song and prayer, and the pastor spoke feelingly in "welcoming a lost sheep back to the fold." He said :

"In a moment of weakness of body and mind, when his heart was weary and in a state of unrest, the Professor made a retreat with the Jesuits, on Sixteenth street. While that retreat was on the *Herald* announced that he had returned to the Catholic Church. It was with great pain that I read that announcement, but I thought all would come right in time. Last August Professor Bouland told me of the great mistake he had made, and that he wanted to make amends for his folly. He is now about to return to the fold."

PROFESSOR BOULAND'S REPENTANCE.

Mr. O'Connor then read the letter of recantation of Professor Bouland, which was published in the Sunday *Herald*, and the latter delivered a brief penitential address almost in the exact terms of that epistle. He referred to the long agony he had suffered, and thanked God he had at last emerged from darkness into the full light of the Gospel.

It was while rejoicing at Professor Bouland's "manly confession," as he termed it, that the Rev. Mr. O'Connor took occasion to denounce certain members of the priesthood. He called Father Barry, of Rye, a falsifier for stating to a convert that he (Mr. O'Connor) had recently confessed to him with tears in his eyes. Then he said :

"I see that Martinelli has come from Italy to be the Pope of America. Satolli was a little too liberal for His Holiness ; he was making too many friends among the American people, and was in danger of becoming a Protestant himself, and didn't say much against the public schools. Martinelli is sent here to reverse Satolli's policy. They made Satolli a cardinal before removing him. Whenever Rome has a troublesome priest they first promote and then remove him.

"What were Martinell's first words to the reporters? I want you all to mark them. He was asked, In what country does the Pope think the Catholic Church will be the strongest? The answer, as given in the *Herald*, was: 'The Holy Father thinks that in future America will be the strongest Catholic country in the world.'

"What does it mean for this country if his words should come to pass? It means splitting us into warring factions, like poor Ireland; it means national demoralization; it means binding the intellect of man with the bands of iron; it means the grip of the priesthood on your souls; it means that they will not open the gates of heaven for you unless you grease their palms. It means the closing of the Bible.

CALLS FOR ACTION.

"We must be up and doing. God bless those patriotic societies that have risen up during the past few years who say to the Roman Catholic Church: 'Thus far and no further! Hands off our public schools! Hands off our institutions! Beware!' There is need for the multiplication of those societies. Every Protestant church in our land should raise its voice and say to Martinelli:

"Sir, you are mistaken. If you try new methods here, by and by we shall elect the right men to Congress and request them to pass a law to place a federal soldier at your back, put you on a steamer and send you packing to Italy. We do not want you here."

THE "TIMES" REPORT.

The report of the meeting in the New York *Times* says:

"The lecture room of Christ's Mission, 142 West Twenty-first street, was filled last evening with an audience who went to hear Mgr. Leon Bouland, a French Catholic priest and former private chamberlain to Pope Leo XIII., announce his return to the Protestant faith. According to the statement made last evening

by the Rev. James A. O'Connor, Mgr. Bouland was received into the Episcopal Church by Bishop Potter some years ago, and afterwards was connected with the French Protestant College at Springfield, Mass.

"Last December he became ill and went to the Jesuits at St. Francis Xavier College on Sixteenth street, and it was announced that he had returned to the Roman Catholic Church. After this he traveled in Europe, and, returning in August, joined Mr. O'Connor at Northfield, Mass., where Professor Bouland accepted the evangelical faith, and in a letter of some length proclaimed his re-conversion to the Protestant Church. Professor Bouland last night made an address concerning his change of faith."

MANY CATHOLICS PRESENT.

Many Roman Catholics were present at the meeting, and to them Pastor O'Connor preached the Gospel of the Son of God before any reference was made to Martinelli or Professor Bouland's happy return to the faith. This is always done at the services in the Mission. The way of salvation through and by Christ alone is first preached, for usually there are Roman Catholics present who want to know how salvation can come to them. The Church of Rome is losing her hold upon the people born in this country of Roman Catholic parents, and Christ's Mission has a special field of labor in leading them to a knowledge of the truth as it is in Jesus. They reverence His holy Name, and when the truths He has taught are preached, they behold the Lamb of God that taketh away the sin of the world, and many give Him their hearts. No priests are necessary in this great work of salvation. The Son of God has all power to do His own work, and this the Catholic people learn at every service they attend in the Mission. Many receive the truth, for where Christ is preached there His power to draw men is felt.

ROMAN CATHOLIC PARTNERS OF THE FATHER OF LIES.

WHEN the Lord Jesus taught in the Temple, as we read in the eighth chapter of John's Gospel, He said to the Jews who would not hear Him: "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it." Thus we have divine authority for the appellation "Father of Lies" usually applied to Satan. From our experience of some Roman Catholic priests and editors it could with equal propriety be applied to them.

Eleven years ago a priest named James J. McTighe was pastor of the Roman Catholic Church at Freeport, Pa., when the Editor of this magazine was invited to preach and lecture in the Protestant churches of the town. The Roman Catholics, like other citizens, came to hear him, and some of them were converted. This excited the ire of McTighe, and he determined to counteract the influence of the truth that had been preached. He not only used his own church to denounce the "apostate priest," but he hired a public building in the town and announced a series of public lectures to be delivered on Sunday afternoons in opposition to the doctrines we had set forth. Unfortunately for him he allowed his hearers to question him regarding the Scriptural basis of his arguments, with the result that after the second lecture the course came to an end. Even his own people laughed at his failure to produce any arguments from Scripture or common sense. But something should be done to destroy the effect of the Gospel discourses and exposures of Romanism we had delivered, and the happy thought struck McTighe that the best way to kill off O'Connor was to

say that he had recanted all his former utterances. This resolve was carried into effect by inserting the following item in the *Freeport Journal*, Feb. 19, 1886:

"We have been informed that Father O'Connor, the ex-priest who lectured in the United Presbyterian Church here last summer, has repented and is now doing penance at St. Vincent's Monastery, Latrobe."

A copy of the paper was sent to us and letters and telegrams followed in quick succession asking if the story could be true. We replied promptly that it was false, the production of the "Father of Lies," and requested our friends in Freeport to demand an explanation of the editor. At first he refused to divulge the source of his information, but when confronted by the hostile attitude of some brawny Irish and Scotch Protestants, he said Father McTighe was his authority. The Pittsburg papers took up the matter, and several letters were exchanged between McTighe and myself in the columns of the *Commercial Gazette*. McTighe said "he heard" the story and he believed it, but when asked where he had heard it or who told it to him, he could not say. He was in partnership with the "Father of Lies" when he informed the editor that we were in a monastery and had recanted every word that we had said against the Roman monster that was devouring souls which the Son of God died to save.

To nail the lie on the spot we went to Freeport a few months afterwards and preached and lectured with such effect that the Roman Catholics demanded McTighe's removal, and soon afterwards he was transferred to another parish. THE CONVERTED CATHOLIC for May, 1886, contained a full account of this Roman Catholic falsehood. Whether the partnership between McTighe and the "Father of Lies" has been dis-

solved we do not know. But we hope the unfortunate man will break away from such a diabolical union

FATHER BARRY, OF RYE.

In THE CONVERTED CATHOLIC for January of this year another Roman Catholic priest appeared in his true colors. There it was told how Rev. James T. Barry, pastor of the Roman Catholic Church at Rye (a suburb of this city), had deliberately lied (that's a hard word to use, but it is the only one that can fit the case) to John Ward and his father and mother at their home in that town when he said that "Father O'Connor, the converted priest, had been to confession to him (Barry) several times recently, and with tears of repentance had expressed his sorrow for leaving the Church and regret for speaking and writing against it."

John Ward is a young man of twenty-five, who was born in Rye of Irish Roman Catholic parents, and until last year was a member of the Roman Catholic Church of which Barry is pastor. Like other young Roman Catholics, he went to mass and confession occasionally, but his moral and spiritual life was not benefited by the spectacular services or priestly absolution of Father Barry, and he grew up without any spiritual influence until some Christian ladies of Rye became interested in him. Accompanied by one of these ladies, he called at Christ's Mission one day last December, and after a long and prayerful conference he fully accepted Christ as his Saviour. We advised him to unite with the Presbyterian Church at Rye, which he had attended a few times, and when he said he was afraid Father Barry would denounce him, we advised him to write Barry a letter notifying him of his change of religion. This he did, and next day the priest called at John Ward's house and in presence of the young man's father and mother gave expression to the above falsehood.

Until young Ward mentioned his name we had never heard of Barry, and of course had never been to confession to him or any other priest since we withdrew from the Roman Church in 1878.

All these facts were published in the January CONVERTED CATHOLIC, and scores of Roman Catholics in Rye read it. Barry is still their pastor, but the decent Catholics of the town have lost all respect for him. John Ward became a member of the Presbyterian Church at Rye, of which the Rev. Dr. Knox is pastor, and last May we took him to Mr. Moody's school at Mount Hermon, Mass., where he is acquiring a Christian education. If we ever have time to spare we shall take legal proceedings against Father Barry for slander, calumny, mendacity and the other vices which he has learned during his partnership with the "Father of Lies."

THE REDEMPTORIST FATHERS.

Two years ago last March Father Lambert, the eloquent and learned Redemptorist priest, was converted at Christ's Mission while he and three other Fathers were conducting a mission or revival in the Brooklyn Cathedral. A year later, when he accepted an appointment as pastor of the Wesleyan Church at Kingston, Jamaica, West Indies, the Roman Catholic papers from Maine to Texas announced that he was an inmate of an insane asylum.

The very day these partners of the "Father of Lies" made this statement Father Lambert was at Christ's Mission, and when he sailed for Kingston in March, 1895, we accompanied him to the steamer, and with other friends, including Chaplain McCabe's son, wished him a happy voyage to his island home, where he is now a faithful and beloved pastor of Coke Church. The Roman Catholic editors have not retracted their falsehood, nor dissolved their partnership with the "Father of Lies."

Many other results of this partnership in evil could be related, but the subject is not a pleasing one—for it is painful to be compelled to expose men as partners of Satan who occupy prominent positions in the community, and especially those who claim to be "priests of God" and teachers of the "only true religion." Those priests and editors are naturally angry with converted priests and nuns, but no code of morals can justify their malicious falsehoods in seeking to defame them by such methods as they adopt.

If they attacked our characters, the law of libel would protect us and they would be severely punished. But they imagine they are safe from prosecution when they falsely assert that we are not sincere in our adherence to the Protestant faith, and that we sigh after the superstitions and corruptions of Rome. Some day they shall receive a sharp lesson that will undeceive them in this matter.

THE NUN OF KENMARE.

Their latest attack is on Miss Cusack, the Nun of Kenmare, who had been the foremost nun in the world until she left the convent and withdrew from the Roman Catholic Church in 1888. Since then she has written several works, treating of her convent life and other Roman Catholic subjects, the last of which, "The Black Pope," a history of Jesuits, has just been published in England. Last month we received a letter from Miss Cusack, with a copy of her book, which we shall review in our next issue. Her letter was written from Bournemouth, England, where she has resided for some time. Miss Cusack was a Protestant before she entered the convent, and for more than a quarter of a century she had been the most famous nun in the Roman Catholic Church. She has resided in England for the last five years, and besides her writings has delivered lectures that have won the ad-

miration of the most distinguished audiences in that country.

And now the Roman Catholic partners of the "Father of Lies" declare that she has returned to the Church of the Pope and the companionship of the Jesuits, whom she mercilessly exposes in her latest book. The *New World*, the Chicago organ of the bishops and priests of Illinois, in the third column of the fourth page of its issue for September 26, 1896, under the heading "Catholic Items," had the following:

"Miss Cusack, who as the Nun of Kenmare and the foundress of the Sisters of Peace, achieved much good, but later gave great scandal by leaving the Church and employing her pen to defame it and its religious institutions, has, like many another unfortunate apostate, by the mercy of God, been allowed to see her mistake and been given the grace to repent. In connection with the report of the Nun of Kenmare's return to the Church, we recall an incident related of the visit recently paid by Pere Hyacinthe to the Cathedral of Notre Dame, Paris, at a time when special service was being held there by Cardinal Richard. "From time to time," says the correspondent who recounts it, "the eyes of M. Hyacinthe-Loyson seemed to be riveted on the pulpit from which he had once sent words inspired by the most ardent and pious faith, as if the revolted Carmelite were measuring his own fall. Who knows if the presence of M. Hyacinthe at Notre Dame is not a sign of his return to the true faith?"

What is said of Father Hyacinthe is only a repetition of the insinuations that have been uttered regarding him for the last twenty-six years. He has been the target at which the most venomous shafts of Rome have been aimed in Europe, but he has heeded them not. Father Chiniquy has fought back every time he has been attacked, and for some

years the Roman falsifiers have left him alone. He has been a brave champion of Protestantism, and though now in his eighty seventh year, he visits England again to deliver lectures this fall and winter against his old enemy, the Pope of Rome and all his cohorts. We would not be surprised to learn that the Canadian partners of the "Fathers of Lies" had published his obituary and declared that he had returned to the Church of Rome while he is in England.

CONCLUSION—FOR THE PRESENT.

After the preceding article was in type we received our valuable exchange, the *London Christian* of September 24, 1896, which contains this editorial note:

"When, in spite of coercive measures and threats, Rome loses a devotee of social or intellectual influence, an early device, intended to harass if not recapture the pervert, takes the form of a published report that he or she has just re-entered the Church of Rome. This device has been tried again and again with Father Chiniquy and Count Campello. Now it has been attempted on Miss Cusack, who, as "the Nun of Kenmare," occupied a position of peculiar importance in the Church of Rome in Ireland. Miss Cusack has indignantly denied the report, and in a letter to us says:

"Every day I am hearing of new plans for the subjugation of England to Rome. Surely there never was a time when the united action of Christian people was more necessary, and when they should strengthen the hands of those who have left that apostate Church."

"We are glad to learn that Miss Cusack is still busily engaged in the conflict with Rome. Her recently published work on the Jesuits, so valuable from all points of view, had a good reception, and she is preparing a new edition. She is also engaged on a reply to Lord Halifax's appeal for reunion with the Church of Rome, giving proof from Canon Law

that Rome has neither valid orders nor valid jurisdiction! She may assuredly count upon the prayerful sympathy of our readers, in view of her incessant labors and peculiar trials. Miss Cusack may be addressed, care of the Protestant Alliance, 430 Strand, W. C., London, England."

It is pleasant to record that the newspapers generally have come to the defence of Miss Cusack against her Roman Catholic slanderers. The *New York Tribune* of October 3 had the following:

"The *London News* denies on the highest authority the recent report that Miss Cusack, the Nun of Kenmare, has joined the Church of Rome. She is still, it says, engaged in her Protestant crusade. She is preparing a second edition of her recently published book on the Jesuits, and is also writing an answer to Lord Halifax's reunion proposals. Miss Cusack is as strongly opposed to Ritualism as she is to Romanism."

Bishops and Priests Exposed.

The instalment of the work of the late Vicar-General O'Brien, "Sacerdos Vagabundus; or, the Tramp Priest," this month is a terrible arraignment of the Roman Catholic bishops and priests in the United States. The book was first published by the author in Philadelphia in 1880. Only one thousand copies were issued, but even those could not be sold, as the booksellers would not place the work on their counters. The author distributed the copies to the newspapers and sent them to the bishops in this country and in Europe, for the bishops in this country had concealed from the Pope the true state of affairs regarding their dioceses. The crying evils exposed in this work have not been remedied, though Satolli's mission has somewhat curtailed the power of the bishops over their priests.

THE CONVERTED CATHOLIC.

THE STORY OF MY LIFE AND CONVERSION.

BY REV. STEPHEN PACHAYAN.

Translated from the French by the Editor.

[The Rev. Stephen Pachayan was born in Marash, Armenia, of Roman Catholic parents in 1872, and when eight years old was set apart for the Roman Catholic priesthood. He began his studies in his native country and pursued them at Constantinople and at the Seminary of St. Sulpice, Paris, France, where he was ordained a sub-deacon in 1895. When he had completed his studies in June of this year, he resolved to leave the Roman Church. Protestant friends in Paris helped him until he reached Christ's Mission, New York, last August. The first part of his reasons for leaving the Roman Church was published in the September *CONVERTED CATHOLIC*.]

II.

WHEN my young court-tryman, who was also a sub deacon, returned to the Seminary of St. Sulpice, after his ineffectual efforts to convince me that I had committed the sin of apostasy in leaving the Roman Church, his report of our conversation must have been very unfavorable, for next day I received the following letter from Mr. Megherdictian, another Armenian student in the seminary.



REV. STEPHEN PACHAYAN.

"ST. SULPICE, PARIS.)

"JUNE 21, 1896.)

"SIR: There must be no further intercourse between us. I did not think that a young man like you could descend to such a degree of impiety. From this day you have irrevocably sealed the doom of your soul. Do not forget the

judgments of God; they await you; and you, a master of theology, know what they are. I want no more of your friendship. I have a soul to save, and you—look out for yourself!

"BEDKOSS MEGHERDICTHIAN."

This letter caused me much pain, for he who wrote it seemed to be my best friend in the seminary. I had loved and respected him very much, and I did not expect such a letter from him. Most probably he was instigated to write it

by his confessor, who feared that if our friendly relations continued I might have such influence over him that he would follow my example. I replied to his letter as follows:

"MY DEAR CONFRERE:—I have read your letter with feelings of sadness. What a cruel deception for me! I looked upon you as a faithful, devoted friend, and behold! after a few days of separation you abandon me, and do not hesitate to

pronounce the condemnation of my soul. Certainly it is not the Gospel that has inspired such sentiments, for the Gospel commands us to love our enemies. Your Roman Catholic prejudices alone could induce you to act in such a manner. Permit me to apply to you these verses of Ovid, which we repeated so often together:

"Donec felix eris, multos numerabis amicos;
Tempora si fuerint nubila, solus eris."

"Whilst thou art happy, thou hast many friends;
When dark clouds come, thou wilt be alone.")

You are one of those friends of whom the Latin poet speaks.

"You accuse me of impiety, but he is not impious who draws nearer to Christ as I have done. He is not impious who renounces the slavery of Roman superstitions to follow the light and liberty of the Gospel.

"You deem me unworthy of your friendship, but the friendship of Jesus Christ compensates me. As to the judgments of God—they are terrible only for those who blaspheme His name, while my sole desire is to know Him, serve Him, and love Him.

"I forgive you, my poor friend, with all my heart, and I pray the Lord to keep you in His holy care."

Some days afterwards (June 28), Father Montagny, the superior of the seminary at Issy, who was my confessor for two years, and whom I loved and respected very much, came to see me at the hotel where I was stopping. He embraced me tenderly, and sitting by me, he said:

"O, my son, in what condition do I find you! Why have you left the seminary? I am your confessor, your father; open to me your heart; fear nothing."

"I thank you, father, for the affection you have shown me. But I wish to know the object of the visit with which you honor me?"

He replied: "My son, you divine the object of my visit. My affection and compassion for you brought me here. I wish to comfort you and to be helpful and useful to you. I have a carriage at the door which will take us to the seminary. Come with me and I will take charge of your future. Tell me what you want."

"What I desire," I said, "is not to

return to the seminary, not to continue in the priesthood, but to embrace the evangelical faith. For these reasons I cannot accept your invitation."

"But," said he, "what will become of your soul and of your reputation?"

"My soul is in the care of my God," I replied, "and my reputation does not trouble me, for I prefer to please God and serve Him rather than man."

"But how can you save your soul outside the true church, which you abandon?"

"By coming to Christ, my Saviour."

"Where will you find Jesus Christ outside the Catholic Church?"

"In the Bible," I answered.

"In the Bible, without the interpretation of the Church?"

"Yes, without the interpretation of the Roman Church. Does the Holy Spirit need the interpretation of priests to speak to the hearts of Christians?"

"That," said he, "is the principle of Protestantism; and do you not know, my son, that Protestantism is the negation of all the dogma of the Christian religion?"

"Pardon me, father, your statement seems to me exaggerated and inexact. I know that Protestantism is a negation, but it is a negation of all that is not Christian, that is, of all that is contrary to the teaching of the Gospel. In this respect, it is with happiness I accept the title of Protestant, for I also protest against all that my mind and heart condemn as not coming from Jesus Christ. But Protestantism is also an affirmative, for it accepts and practices all that our Lord has taught us. In this respect Protestantism signifies to me the evangelical faith."

"But," said my confessor, "do you not see all the difference that separates Catholicism and Protestantism. The Catholic Church believes in the real presence of Jesus Christ under the appearance of bread consecrated by the

priest, while the Protestant Church denies that dogma. The Catholic Church accepts as divinely revealed the doctrines of auricular confession, the intercession of saints and many other articles of faith which Protestantism rejects."

"Yes," I replied, "I perceive the difference, and it is because I see it that I cannot continue a Roman Catholic, for all the difference is in favor of Protestantism. You speak of the dogma of the real presence. But where do you pretend to find such a dogma? In no passage of Scripture where Jesus and the Apostles speak of the Eucharist, is there question of the change of the nature of the bread and wine. If Christ had really distributed to his Apostles His body, which at the time of the institution of the last supper had not yet suffered death, assuredly it was not the same flesh born of the Virgin Mary, nor the blood of His heart, for the body was not yet broken nor the blood shed."

Father Montagny interrupted me to say that I was guilty of heresy by such language, but I entreated him to let me proceed; and I continued:

"It must be admitted that the first Communion was partaken of without this reality. Christ did not give His body to the disciples to be eaten, nor His blood to be drank by them. He took the bread and blessed it and gave it to them with His own hand; and in like manner He took the cup of wine in His hand and gave it to them to drink. There was no transubstantiation at that last supper and first communion. 'As often as ye do this,' said Christ, 'do it in remembrance of me.'"

Again the good father interrupted me to say I was in error and had wandered far from the true faith. But as he had called on me uninvited, and tried to induce me to return to the priestly life, I continued the argument on the various points of difference between Protestantism and Romanism. I wished to justify

the position I had taken in leaving the Roman Catholic Church, not hastily but after mature deliberation. Our conference lasted two hours, at the end of which Father Montagny said he would pay me another visit. I did not encourage him in this, as I said it was painful to me to contend against my superior and well beloved confessor. But with courteous entreaty he insisted on paying me another visit, and next day he called again. Our conversation was on the Armenian question, the horrible massacre of my countrymen, and the conduct of the Pope and the Roman Catholic authorities in these tragic circumstances. I said the silence of Pope Leo XIII. regarding these terrible events when thousands of Christians were sacrificed by the fanaticism of the Turks was equivalent to consent and approval. The Armenian Christians are heretics in the eyes of Rome, rebels against Papal authority, and therefore Leo XIII. looked on with indifference while they were decimated by fire and sword, hoping doubtless that their misfortunes would compel them to have recourse to Rome and bend the knee to Papal supremacy. At Marash, my native city, the Franciscans afforded protection and aid only to those Armenians who would become Roman Catholics; and more than three hundred families were "converted" in order to escape death. The churches and schools of the Gregorian Armenians and Protestants had been burned and destroyed, while those of the Roman Catholics had been spared. At Zeitoun, where the Armenians had bravely resisted the attacks of the Turks, the Roman Catholics alone were protected by the French Consul, M. Barthelemy. He distributed money among them and promised aid and protection to the Armenians separated from Rome on condition that they should declare themselves Catholics.

[TO BE CONTINUED.]

ROME AND THE PRESS.

THE Rev. Dr. Robert P. Farris, of St. Louis, Permanent Clerk of the Southern Presbyterian Assembly, gives the following startling facts in a recent letter to the Moderator of his church :

"Archdeacon Govett," says the *Rock*, London, "calls attention to the deep and widespread mischief which has been for years silently effected by the illustrations in *Punch*. Since a Roman Catholic became its editor scarcely a week has passed in which our bishops, our clergy and the non-conforming ministers have not been made the subject of some objectionable caricature, delineating them in some unmanly, cowardly, ridiculous or contemptible aspect." . . . I add some matters of interest : "There are at present in the United States about 20,000 newspapers, with 40,000,000 subscribers, and with a circulation of 3,250,000,000. When we consider the size of the newspaper of to-day, the talent employed, the capital invested, the enlarged range of subjects discussed, its wide circulation and the eagerness with which it is read, we must acknowledge it as the mightiest instrumentality man can employ to influence the thoughts, feelings and actions of his fellowmen, and to mould public opinion for good or evil."

Rome cannot abolish this instrumentality, which Gregory XVI. declared to be "worthy of public execration and the fires of everlasting judgment," but she is quick to use it for her purposes. Thus, Leo XIII. said to a deputation of Catholic journalists, February 23, 1879: "A person would not deviate far from the truth were he to ascribe this deluge of evils and the wickedness of the press. . . . Wherefore, since custom has made newspapers a necessity, Catholic writers for them should labor principally to apply to the salvation of society and the defense of the church what is used by

the enemy."

A decade ago, Henry F. Durant, the founder of Wellesley College, predicted that "before twenty years the leading journals of our country would be in the hands or under the control of the Papal Church."

From the "Catholics of the Nineteenth Century" I take the following : "The supremacy asserted for the church in matters of education implies the additional and cognate functions of the censorship of ideas and the right to examine and to approve or disapprove all books, publications, writings and utterances intended for public instruction, enlightenment or entertainment."

Professor Townsend, of Boston, says: "Recently there has been published the fact that the Catholic Truth Society is 'to beg, borrow or buy space in the secular papers, the dailies, weeklies and monthlies,' all over the civilized globe, that it may thereby defend and extol the Papacy. Another purpose of this society is to overrun newspaper offices with Roman Catholic employees. Another is to control, in a quiet way, the utterances of those publications which are owned and controlled by men who are nominally Protestants."

From the report which appeared in the *Catholic Times* and the *Catholic News* of the proceedings of a Congress of the Catholic Truth Society, in Liverpool, in 1892, I cull the following : An English bishop said : "We can get a report in the newspapers wherever we like." "There is at least one Catholic journalist in every large town. The journals of America and Europe have on their various staffs Roman Catholics in larger numbers than their relative ability or than their relative numerical strength in these countries would warrant."

Mr. Markoe, the secretary of the Catholic Truth Society, said at the World's Columbian Catholic Congress : "One of the objects of this society is the pub-

lication of short, timely articles in the secular press (to be paid for, if necessary) on Catholic doctrines."

At the same congress Mr. Wolff said: "There are on the great non-Catholic dailies of our large cities Catholics who in sagacity, quickness, fullness of knowledge and all that goes to make a successful journalist, are peers to their non-Catholic fellow-workers."

The London *Weekly Register* says: "There is not in London a single newspaper of which some of the leading reporters and one or more of the chief persons on the staff are not Roman Catholics."

"The number of Catholic journalists in London is very large," says the *Catholic Times*. "Anti-Papal *Punch* has its F. C. Barnard, who was at one time on the point of entering the priesthood; and even the *Standard*, which was established with the special intention of attacking the Catholic religion, now includes Catholics on its staff. On the *Times*, *Morning News* and the *Daily Chronicle*, Catholic pens are at work; also on the *Saturday Review*, the *Spectator*, and lighter weeklies, such as the *World*. The monthly magazines have many contributors of the same creed, in evidence of which we may mention that a glance over the forthcoming number of *Tinsley* shows no fewer than four articles written by Catholics."

I could go on *ad infinitum* to show how these busy hornets are working, how they manipulate the Associated Press dispatches, how they suppress what is damaging to Popery and spread at large what reflects on Protestantism; but I have bored you sufficiently. Having been six years among the Jesuits, and having been led providentially to acquaint myself with Romanism, I am not ignorant of its devices. I am painfully impressed that we Protestants and Americans are asleep and that our charity is a downright fraud.

SATOLLI'S SUCCESSOR.

Another Italian, Mgr. Martinelli, the Prior-General of the Augustinian Order, has been appointed the successor of Cardinal Satolli as Apostolic Delegate to the United States. The bishops do not like to have another Italian thrust upon them as an American Pope, but they cannot help themselves; they must bend the knee to him as they do to the Pope or be disciplined, which means that they would be ousted from their sees and sent adrift on the cold world.

Martinelli is described by the reporters as "a small, dark man, with a typical Italian face. His jaw denotes strong will power and his eyes are sharp and piercing." He is forty-eight years old, and speaks English with a pronounced Irish accent, which he learned from "the boys of Tipperary" when he was a professor in the Irish College, Rome.

When asked by the reporters, "In what country does the Pope think the Catholic Church will be strongest?"

The answer—which was headed in the evening papers of October 3,

"AMERICA A CATHOLIC COUNTRY"—was, "The Holy Father has stated that he thought America, in the future, would be the strongest Catholic country in the world." This answer, the reporters further said, was delivered "without hesitation." It is well to have an official declaration like this on a subject that is of great interest to the American people. The Pope is resolved to make this Republic "the strongest Catholic country in the world"—if the American people will let him.

There is no doubt whatever about the hopes and schemes of the Pope and Jesuits to capture this country, which is destined to be the greatest in the world, and they count upon the great toleration of the American people for all forms of religion as their chief ally. If Americans continue indifferent and apathetic, the hopes of the Pope may be realized.

MORE AUTHENTIC HISTORY OF THE PAPACY.

BY A CONVERTED ROMAN CATHOLIC PROFESSOR.

AS our previous extracts from Dr. Mirbt's collections of authentic documents concerning the Papacy have met with general approval, we give a few more selections this month.

One of the gems of the book is "The Hungarian Curse Formula," which the editor reprints from such unimpeachable sources as Streitwolf and Klener's "Libri Symbolici," II., 343 ff., and the German Roman Catholic Church Dictionary (Kirchen-Lexicon), edited by Wezter and Welte, afterwards revised by Cardinal Hergenroethe.

This "Curse Formula" was used when Hungarians who, "by the diligence and labor of the Fathers of the Society of Jesus" (Mirbt, p. 206), had been led from "the heretical way and belief" (Protestantism) to "the true Roman Catholic belief," wished to give open, oral expression to their change of conviction. Thus it is the handiwork of the Jesuits which we have before us.

As might be expected, the formula begins with the declaration that the Roman Pope is the head of the Church and cannot err. Then it is averred that he is the vicar of Christ, having "full power, according to his will, of remitting or retaining their sins for all men, of pushing them down into hell and excommunicating them."

Furthermore, the "converts" declare that "whatever new things the Pope institutes, whether they be within or outside of Scripture, and whatsoever he ordains, is truly divine and conducive to salvation; and therefore it ought to be esteemed higher by the laity than the precepts of the living God" [*Quicquid Papa instituerit novi, sive intra, sive extra Scripturam, quicquid etiam demandaverit, esse verum divinum et salvificum; ideoque a laicis majoris aestimari debere, Die vivi praeceptis* (p. 207).]

"The most Holy Pope should be honored by all with divine honor, and with profound genuflection, such as is due to Christ himself."

Such as oppose his orders are to be "without pity not only destroyed by fire, but, soul and body, committed to hell." It goes without saying that in this edifying production the reading of Sacred Scripture is declared to be "the origin of heresies, and of sects." Nor will it surprise our readers to learn that these poor backsliders have to proclaim that "any priest is far greater than the mother of God, the blessed Virgin Mary, because she only once gave birth to Christ, and never again gave birth." But a Roman priest "offers up and creates [*facit*] Christ, nay, eats Him after having created [*creatum*] Him, not only when he so wills it, but as often as he wills it."

In paragraph 11 of this amazing document is found the following:

"We confess that the Roman Pope has power to change Scripture, and to augment and diminish it according to his will." [*Confitemur Papam Romanum habere potestatem, Scripturam immutandi, pro voluntate augendi et minuendi sua.*"]

So far we have heard enough to startle and, perhaps, amuse us, but being accustomed to a stronger admixture of curses and anathemas in Roman documents of this kind, we have felt a slight disappointment. It is, therefore, gratifying to come upon a number of phrases in § 20 that have the right ring. This is how it runs:

"We confess that the Roman doctrine is catholic, pure, divine, conducive to salvation, ancient and true; but that the evangelical doctrine is false, erroneous, blasphemous, accursed, heretical, damnable, seditious, injurious, manu-

factured [*excogitatum*] and fictitious." This is truly degrading to all Protestants, and they will be still more cast down when reading that "We (that is the converts to Rome) curse all such as have educated us in impious heresy." But, all joking aside, how is one to characterize fitly anything so awful as the following words:

"We declare to be accursed our parents who brought us up in that heretical faith; we curse also those who made us doubt the Roman Catholic faith."

And these horrors claim to have been written by followers of Jesus! But let us go on. In § 21 it is stated that "Sacred Scripture is imperfect and a dead letter, as long as it has not been interpreted by the Supreme Pontiff [the Pope]."

And then it all winds up in the long and strong § 22, which begins:

"We confess that one mass of a Roman priest is more useful than a hundred and more sermons of the evangelicals. We curse these books. . . . which contain that [the Protestant] heretical and blasphemous doctrine. . . . We swear that as long as one drop of blood remains in our body we will persecute that accursed evangelical doctrine, in every way, secretly and openly, by violence and by fraud [*violenter et fraudulenter*], by word and deed, as also by the sword."

One wonders, after reading these mad ravings, how those "liberal" Catholics with whom our country is especially blessed, manage to quiet their conscience when loudly asserting that Rome has always been the advocate and apostle of mildness and toleration. And while nobody denies that nowadays Rome does not light fires to burn "heretics"—for the excellent reason that the secular powers would nowhere, not even in Spain, allow her to do so—one cannot help making note of the fact that never has the highest Roman au-

thority, the Papal See, condemned its former "fire-and-sword" policy; not one word has ever been spoken by it that betrays disgust and horror at these proceedings.

But let us turn from this uncanny matter to something in a lighter vein—if, indeed, anything issuing from St. Peter's successor may ever be so characterized. Most people, we take it, will agree that it is fun, and good fun at that, to read how Pope Clement XI. in a letter to Louis XIV. of France (Mirbt, p. 210, re-printed from *Clementis XI., opera omnia*, III.), deplores and condemns the elected Frederick of Oranienburg for having assumed the title of King of Prussia. Frederick, of course, was a Protestant, and consequently took the royal title without asking for the sanction of the Pope. This, Clement says, will never do. "We [the Pope] feel assured that your Majesty in nowise approves of this scheme." Frederick, so the Pope avers, has set "a very bad example" by "assuming the insignia of the sacred royal dignity. . . . not without contempt of the Church." And the Pope confidentially expresses the expectation that Louis "will not render regal honors unto him who has joined their [the kings] number so carelessly."

It is sad to contemplate that the Pope's warnings proved of no avail, and that not only Prussia gained universal recognition as a kingdom, but somehow it has ever since been steadily growing in power and prosperity, until at the present hour its people are among the thriftiest and most enlightened in the whole world, and its rulers second to none in influence.

But at the time Clement could not get over the outrage which he considered Frederick had committed against the Church. Mirbt re-prints some further selections from his works, showing how the rise of a Protestant monarchy galled him.

The "*Breve*" by which Clement XIV. abolished the Society of Jesus could not be missing from a collection like the one before us, and we find it (pp. 222-234) re-printed from the official Roman "*Bullarium*."

The document is a long one and contains a good deal of sanctimonious verbiage which is of no interest to modern readers. But enough remains deserving of a careful perusal. Thus, in § 5, the Pope declares it to have been "most wisely" (*providentissime*) ordained by Innocentius III. that no further religious orders should be established within the Roman Church. But, he adds regretfully, "nevertheless afterwards... the bold clamor [*importuna inhiatio*] of supplicants extorted from the Apostolic See the approbation of some orders;" and he speaks of the "presumptuous temerity" of various orders, especially of the mendicants." Thereupon, as if to excuse the step he is himself about to take, he enumerates sundry cases in which his predecessors have dissolved existing orders. And then, from § 15 on, the Pope expatiates on all the benefits which his predecessors have bestowed upon the Society of Jesus, benefits, alas! so badly rewarded. For, as we learn from §§ 18-23, not long after the foundation of the Jesuits, complaints began to pour in upon the Popes against the society, complaints even from faithful Catholic kings and princes. They were accused of preaching false doctrine, "contrary to good morals" (§ 20), and of fomenting dissensions and quarrels by their "greed after earthly possessions" (*ibid*). The Holy See tried to remedy this, but its efforts were of no avail, as the Pope observes "with the greatest grief of our soul" (§ 22). At last, as we learn from § 23, things came to such a pass, through "most dangerous seditions, tumults and scandals," that "our dearest sons in Christ," the kings of

France, Spain, Portugal and Sicily, were constrained to expel the Jesuits from all their realms.

But these partial measures being obviously insufficient to remedy the evil inflicted upon the Church by the Jesuits, the Pope—that is, the author of the *Breve* from which we quote—made up his mind to abolish them altogether; which he does, most emphatically, in a series of long paragraphs, one of which would seem strong enough to demolish a whole batch of societies.

To those not of the Roman fold it is an amusing pastime to reflect on the fact that all this thunder and lightning, though at the time apparently effective, in the long run proves so much smoke, which blew over—leaving the society free to rise again from its temporary grave as strong and vigorous as though it had but been taking a noon-time nap.

The next document in the collection is (p. 235) Pope Pius VI.'s *Breve* to the Cardinal of Rechefoucault of 1791, from which we cull these encouraging utterances:

"There should be distinguished between men who have always been without the pale of the Church, such as the infidels and Jews, and those who by accepting baptism have subjected themselves to the Church. The first named ought to be compelled to profess obedience to the Catholic Church; but the second class are to be taken by force."

This is truly a choice morsel of Roman charity. For be it well remembered that, as Mr. Gladstone recently and rejoicingly observed, Rome acknowledges as valid a baptism administered by any Protestant minister, nay, even layman, or Jew, provided it has been performed in the name of the Father and the Son, and with the intention of making the person baptized a member of the Christian Church. Whether he who baptizes has the Roman Church in

mind or not, makes no difference, as, according to Roman doctrine, that Church is the only true one, and consequently is the Church meant before God's, so to speak, whenever "the Christian Church" is mentioned.

That this is the avowed deduction from the Roman principles is amply proven by a letter from the late Pius IX., which is one of the last documents reproduced in Dr. Mirbt's work. With a few extracts from it, and from the answer to it, we shall conclude this review.

The letter in question was written by Pius IX. on the 7th of August, 1873, to the Emperor William I. of Germany, and is found on p. 273 in a faithful German translation, a re-print from the official collection of the acts of the great German struggle against the Roman Church, which is generally designated by the term *Kulturkampf*.

The Pope here expresses his deep concern and anxiety caused by the measures of the German people and government against the Catholic Church. Such measures, the Pope assures the Emperor, do nothing but "to undermine his (the Emperor's) throne." "I speak with frankness," continues the Pope (for it is his duty to tell all the truth) "also to him who is not a Catholic; *for everybody who has received baptism belongs in some manner and way, which cannot here be explained, to the Pope.*"

Take notice of this: Everybody who has received baptism belongs to the Pope, is his subject, as a short while ago was told us by Pius VI.; *hence every such person is to be compelled to profess obedience to the Catholic Church!*

Much indeed might be said in answer to this tremendous piece of presumption, but it would hardly be possible to compress into fewer and more striking words the most appropriate of all answers than those used by the old German Emperor in his reply (274-75):

"I cannot pass by without contradiction an utterance in the letter of your Holiness... the utterance that everybody who has received baptism belongs to the Pope. The evangelical faith which I, as your Holiness must know, as well as my ancestors and the majority of my subjects, profess, does not permit us to believe there is any other Mediator in our relations with God than our Lord Jesus Christ."

The Pope ran up against a stone wall when he tried to "rope in" the sturdy old Emperor. But there are many persons of softer metal who are not aware of the true character of Rome's claims and history, and who, if the occasion offers, might be deluded into joining that Church. Chiefly for the benefit of such have these lines been penned.

NEW EDITION OF FATHER FLYNN.

Our readers will be pleased to see the following extracts from the "Press Notices" of Rev. George C. Needham's admirable book, "Father Flynn," which first appeared in *THE CONVERTED CATHOLIC* several years ago, and a second and enlarged edition of which is now published. Price 50cts., at this office.

"This little volume contains an account of the experiences of Father Flynn in his attempt to escape from the Roman Catholic Church. The way was thorny, the obstructions not a few; but the priest contrived to overcome them and to become a free man. The story shows a Roman Catholic's way of looking at religious matters and the great difficulties in escaping from the toils of Rome. Father Flynn did escape by the aid of Rev. J. A. O'Connor, who has established a Home of Refuge in New York for just such pilgrims."—*Zion's Herald*.

"It is a fiction founded on fact. There is no fiction in that part which deals with the conversion of Murtagh Flynn, for, as described, the Spirit of God deals with the human soul. Nor is Christ's Mission a fiction—it is a blessed fact, and James A. O'Connor, the conductor under God, has wrought mightily for the rescue of imperilled souls. It is such a book as may be unhesitatingly commended, every page of it, to the consideration of the general reader."—*Christian Herald*.

SACERDOS VAGABUNDUS; OR, THE TRAMP PRIEST.

BY REV. J. H. O'BRIEN, FORMERLY VICAR-GENERAL OF THE ROMAN CATHOLIC
DIOCESE OF FORT WAYNE, INDIANA.

CHAPTER V.

MONEY GATHERING — BANKRUPT
BISHOPS—THEIR CHARACTER.

Go where you will to mass on Sundays, and invariably you will hear the priest asking for money. It is **pew-rent**, or a collection for orphans, or sisters, or coal, or wood, or gas, or for sweeping the church, or for altars, or pictures or statues, or mortgage interest or insurance. Any trivial thing gives occasion for a collection. And not one-half the money collected is ever appropriated to the use for which it was asked. Collections are made for the support of seminarians, and the people respond liberally; but every seminarian must pay for himself. Where does the money collected for that purpose go? Ask the Bishop. Money is collected to pay off debts, and yet most of the churches are deeper in debt today than they were when built, twenty, thirty, or fifty years ago. Bankruptcy is actually staring the Catholic Church in the face through the bad management of the Bishops. A priest is appointed to a wealthy parish where the Church is clear or almost free from debt, but as that priest knows not how long he may retain the Bishop's favor and remain unsuspended, he wisely goes to work to lay by some money for himself. And when he is dismissed the parishioners are informed that the Church is heavily in debt. They grumble and complain and in return are soundly abused and rated from the altar. So they must go to work and pay all over again.

There are not twenty Catholic Churches in the United States, of any note, that are entirely free from debt. How long the people will quietly submit to such work depends upon how

soon they are informed of the state of affairs.

Bishops, forgetting or neglecting their sacred calling, go into secular business, and through want of proper business qualifications soon become bankrupt; and then to conceal their crime commit another by compelling the churches, or rather the people, to pay their debts. One purchased a large farm and commenced, on a large scale, the fruit canning business. If he had himself taken the plow and dropped the crozier it would have been well for his diocese, and he might have succeeded, but fruit canning was too powerful a subject for his dull comprehension; he failed, and the Catholics of his diocese are now compelled to pay his debts. Another tried factories and bankrupted his diocese. Out West they have gone into a grand consolidated scheme of colonization, and they are in a fair way to make thousands for themselves out of it, whatever way the plan may work for those who take stock in it. Every Bishop of them all is hot and heartily in pursuit of some worldly plan for enriching himself, whilst the spiritual affairs of the diocese are sadly left to care for themselves, and the temporal concerns totter into bankruptcy and ruin. Is this not a pretty picture to draw of our holy Bishops? And it is truthful, and they cannot deny it—more is the pity!

Do the people know this? No, it is kept from their knowledge. They know how it is in their own parish, but they are made to believe it is not so in every other church. They think their Church is the only one laboring under heavy debts, and that their pastor is the only business (?) man among the priests. If they knew all, what would they do?

What could they do? They must grin and bear it. They must listen to the continually increasing catalogue of debts, and though they are always paying them off, never will they hear the glad tidings that their church is free from debt. Only the other day a Catholic Church in the diocese of Brooklyn was advertised at sheriff's sale. Its debt was one hundred and sixty thousand dollars! Another church in Newark diocese has hanging over it a debt of two hundred thousand dollars! Can it be truly said that these Bishops are attending to the affairs of their dioceses? Money, money, is the incessant cry, and though it comes in bucketsful it disappears like water poured into a rat hole—no one knows where—but the debts remain. Fine churches, grand cathedrals, schools, asylums, colleges are built, but who owns them? The money-lenders, the bankers. Mortgages are renewed from year to year, and the congregation is forced to pay heavy interest, while they are persuaded that the buildings belong to themselves. How sadly are they deceived; a little quiet investigation would prove to them that they are worshipping in churches that belong to Protestants or Jew money-lenders. Why don't the people investigate? They are poor, often ignorant of business matters, and seldom disposed to interfere in church affairs. The rich and intelligent have business of their own demanding their attention, and they cheerfully leave the church's concerns to the pastor, in whom they generally place unbounded confidence, until it can no longer be concealed that they are fearfully and wonderfully in debt; then they kick up a fuss, but the learned and prudent bishop settles all by removing that pastor and sending a new one, who just trots along in the way of his predecessor, and who, with brave coolness, takes up a heavy collection the very first Sunday, and

thereby gives great encouragement to his people. This is our Church discipline, and so we sail gloriously on, making our brags of progress while truly we are retrograding. If churches were built according to the means and wants of the people, how much better it would be! Why build a thirty thousand dollar church in a town of forty or fifty Catholic families? One of two thousand dollars would be suitable for that little congregation, and could be paid for right away. Why build one for three hundred thousand dollars, on borrowed money, while the congregation is able to build and pay for one costing one hundred thousand dollars? Because the bishop either does not know his duty or is busy with some "plan" of his own. For the most part, church building is left entirely to the pastor, who generally knows very little about materials or labor, their cost or quality to be employed. His chief object is to build a big church, to make a great hurrah over it, and, if possible, make it grander than some neighboring priest's edifice. In his ignorance of financial matters he never considers the cost, but meets all remonstrances with, "Oh, who ever heard of a Catholic Church being sold for debt?" Which is sheer nonsense, for if the interest on the mortgages of a Catholic Church be not paid up, it would be put under the sheriff's hammer just as unhesitatingly as an old barn or any bankrupt property. There are churches, notably in the older and larger cities, whose debts have been paid over and over again. It is the policy of these pastors to keep the church in debt, as it presents a plausible excuse and furnishes a peg upon which to hang an occasional collection. If this were investigated it would be found that there are churches in New York, Boston, and other large cities in which money enough has been collected during the past forty years to erect grand cathedrals of Cararra

us were to open the door and kick us into the street the first time we made a false step? With a little thinking, a little prudent inquiry, we could place the fault where it belongs. A little fair play, some encouragement, could have saved them, and it would have been time enough to hand them over body and soul to Satan when all means failed.

There are some who become priests to make a good, easy living, just as other boys choose professions to earn a respectable livelihood. They deal out sacraments as the merchant his wares—for money. These are not the kind to become tramps, and few of them are ever caught in their rogueries. They are the money grabbers, who are ever on the alert to attend sick calls, baptisms, marriages. Nothing is too holy or sacred for them to sell. They mix common water with the "Water of Lourdes" and sell it as genuine. They cheat even in dispensing the sacraments. We have known them to refuse to attend a dying sinner until they were first paid. They make haste to get rich. They are not burdened at all with a conscience. Money is their God, first, last and all the time. The Bishops know these men, yet they retain them in the priesthood. Perhaps a fellow feeling makes them wondrous kind towards these reprobates.

VII.

RELIGIOUS ORDERS AND COMMUNITIES.

We would never consider our duty as being even partially performed were we to pass over in silence the Religious Orders, especially the monks—those lazy drones and barnacles of the Church. What they were in early ages, what they are in other countries is not our present purpose to discuss. "They are called charitable, not because they give anything in charity, but because they are forever asking charity," was what a poor tramp priest said of the Trappists of Kentucky when they refused to per-

mit him to rest his weary limbs for one night in their large monastery. And this definition is applicable to them all, of whatever order or community they are. They have the advantage and privilege of freedom from Episcopal interference. They elect their own superior, who is generally the greatest hypocrite and most heartless monk among them all. He loves the wealthy, but hates the poor. With what a sneaking, cringing demeanor he receives the rich laity and entertains them with the best, ever and anon reminding them of the wants of the monastery and the poverty of the pious brotherhood. With an eye to the main point he dilates on the fervent prayers of the holy community, and particularizes the benefits and graces received. He tells how Brother Onegros scarcely leaves off praying, while Brother Lucius is bent double from kneeling so much; how only the other day old Widow McKeon recovered from a fatal illness through the pious intercession of Brother Claudius. Thousands of other frauds and deceptions are practised, and thumping lies are told to induce people to give them money that they may enjoy *otium cum dignitate*. But how do they treat the poor, and particularly, poor, unfortunate priests? They actually drive them off their premises, resorting to physical force to strike and beat them away. These facts are learned from those who sought shelter in their monasteries. And the monks themselves do not deny them, for we have taken the trouble to interview them on this subject. Their excuse is, that their monasteries are not built for the reception and accommodation of tramp priests. The monastery is not, say they, a *refugium peccatorum*, and they will not harbor such. But they err. The monasteries were built by the contributions of the people, who were made to believe that these institutions would be for the shelter and care of the

marble inlaid with pure gold, and enough over to pay all necessary expenses and give the priests a good salary besides. And yet these churches are in debt! Millions of dollars squeezed from the poor under pretext of building churches or paying off debts, but really kept to enrich bishops and priests, and their relations. Not in anger, but in sorrow we write it; grieved and troubled because no one has the courage to raise his voice and cry out against the abuses that have crept in and are daily increasing in our Church, under the administration of men who were never created to wear the mitre, in whose choice not the spirit of light and truth, but the spirit of favoritism and cunning prevail. To tear from them the mantle of hypocrisy and deception with which they clothe themselves, and to expose them for what they are—self-seekers, imbeciles, lovers of adulation, luxuriant livers, proud, pompous, ignorant prelates, is to do good to society, and by no means injure the Church.

The Church is not bound up in them. It flourished in this country under noble bishops, such as Timon, Hughes, Kenrick and many others, when these men were selling whisky over the counter in their father's corner saloon*, measuring calico in some country store, or being washed in some orphanage, poor waifs picked off the streets by the Sisters of Charity†, but who now "cut up such fantastic tricks before high Heaven as to make the angels weep;" who by some legerdemain having intruded themselves into the places of better men know no other use for authority than to tyrannize over the clergy and rob the laity; whom, when dead, or most justly deposed, no honest man wants to succeed, and few are found willing to undertake the task of untangling the confused condition of affairs in

which they leave the diocese.

Too long have we submitted, always hoping for the better; we have refrained from calling loudly to our people to take notice, before it is too late, of the truthful side of the story, and not be blinded by false reports of prosperity. Look into the sad condition of the Church to day, and behold the men who are responsible; see the numbers of noble, venerable, learned ecclesiastics that are wandering without home or means, or hope; ostracized by these men, outcasts, driven on to despair by episcopal tyrants who flourish because there is no one to tell them to their teeth that they have no right to ordain and dismiss a priest, just as the boss on the railroad hires and discharges his men.

VI.

SYCOPHANT COUNCILORS—THE TRAMP PRIEST'S DEATH—A WARNING TO PARENTS.

There is a class of priests who surround the bishop, pat him on the shoulder and cry, well done, to his every act, even when they know it is not well. Base parasites, mean, despicable sycophants, "bending the supple hinges of the knee that thrift may follow fawning." These are they who eat and drink, yes, and get drunk at their neighbor's table, and carry stories to the bishop, and fill his ears with calumny, and traduce and slander the very men who entertained them. These are the congenial companions of the bishop, his councillors and spies, who sustain him in all he does. They get good places and are rewarded, whilst worthy priests receive their walking papers because they are too honest to prostitute their sacred calling to the practice of deception and fraud, and do not teach their tongues to utter fulsome flattery. We consider ourselves justified in every way in exposing these fellows. The hireling must flee when discovered, the

* Archbishop Corrigan's father was a saloonkeeper in Newark, N. J.

† Bishop McQuaid, Rochester, N. Y., was a waif in an orphan asylum.

wolf in sheep's clothing must fly when his disguise is taken off; the people will be induced to look closer into the things that concern their religion and their church; parents will not sacrifice their boys to a life of misery by educating them for the priesthood, and then see them turned on the street the first time they displease the Bishop. Many a decent father and mother, after spending nearly their whole substance for the education of their boy, have sore hearts to-day, because their boy is now a clerical tramp, sent forth to beg or starve by a bishop who never asked if he was guilty or not of the charges made against him; and who cared not whose hearts he had made sore. The bishop ate and drank heartily, laughed as merrily and joked with his flatterers as happily as if he had sent no poor fellow out a doomed man to exist on the cold charity of the world, nor broken the hearts of any poor old father and mother, nor brought the blush of shame and indignation to the faces of brothers, sisters and friends. The bishop does not feel it; it comes not home to him or his; why bother himself? The cringing crew cry *euge! euge!* and the feast goes on.

Only a short time ago a young priest was found dead in an alleyway in one of our large cities. A policeman brought the body to the morgue, where it was discovered to be the corpse of a certain suspended priest. He had been turned out by his bishop and refused a night's lodging by his fellow priests. He had never injured one of them, but who among them cared to brave his bishop's anger by helping him? Hungry, cold, heart-broken he lay down and died on the street! The city buried him. Sneering hypocrites say it was the best thing that could happen to him, and passed on their way, money gathering. His father and mother—where were they? Did they ever hear of his fate and curse

the day they sent him to the seminary to become a priest, and with streaming eyes and hands raised heavenward anathematize the man who sent him adrift?

With a flourish of trumpets corner stones are laid and houses built for the reception and reformation of waifs from the street, but for him and many like him, there was no home, no reformatory, as he did not belong to the diocese. That should have made no difference, however, for he was a priest, and known to some of the priests to whom he applied for assistance. His priesthood should have been sufficient passport to their charity. Such cases are of frequent occurrence. One is found dead in his bed in a hotel, and not a fellow priest goes to his funeral, but lets the city bury him, while they remark to one another, "I thought that would be his end;" another one is run over and killed by the cars; the body of another is taken from the river. These are a few cases that were reported by the newspapers last summer.

But why enumerate the dead tramp priests and the treatment of their bodies? Make a visit to any charitable Protestant institution, to the prisons, the poor-houses, the work-houses, the inebriate asylums, and you will find plenty of living suspended priests, who, finding the doors of their own people closed against them, seek shelter there. Fathers and mothers, will you be warned, and refuse your consent to your sons becoming priests while the present system of discipline is in vogue? These men had as bright prospects and as fair hopes as ever your children can have. They were as pure and innocent once as your boys are now. They were pious priests and good men. But see them now; how changed, how miserably forsaken! Through their own fault, you say. Well, suppose we admit that—we all have our failings. What if some one placed over

poor, both cleric and laic, and to provide for the sick and destitute ; otherwise, in the name of goodness, what are the monks for ? Their orders were not instituted with the intention of taking charge of parishes, though the Bishops do so charge them ; nay, bestow upon them the very deeds of the grounds and buildings, thus depriving themselves of the right of displacing them, no matter how worthless or scandalous they become. The monks' thoughts are thereby turned from the first and chief objects of their rule. They become monkish pastors, and having long since forgotten the reason for which they assumed the habits of their orders, they wear it now only to cover their hypocrisy.

If we have condemned the spirit of money-grabbing which exists among the secular clergy, how much more should it be censured in monks who have taken a solemn vow of poverty, and who have sworn before the altar of God never to have anything which they might call their own, but to be satisfied with the poorest and meanest, and make it their chief joy that they possess nothing.

A tramp priest asked a Jesuit Father in Washington for the price of his breakfast ; though that Jesuit was pastor of the church, he refused him, saying, "Our Superior keeps all the money ; we are poor, you know, being under the vow of poverty." On applying to the Father Superior he was told to go to some of the secular clergy. "Do you not know," said he, "that we are a religious community and obliged to observe holy poverty?"

We ourselves once saw a Franciscan Father stretch out an open book to receive a dollar from one who gave it to him for a mass. We asked him why he did not receive the money in his hand. "You see," he replied, "we are under a vow of poverty, and are not

permitted to take money ; but we have a dispensation to receive it when not clothed in our religious habit ; so I will just shut this book on it, and by and by, when I remove my habit, I may take it."

The religious communities are very wealthy in this country, and are annually acquiring more riches. The Benedictines, in Pennsylvania, own a large tract of the most fertile land in Westmoreland County, including a coal mine and a large beer brewery. The Jesuits own city property, worth millions, in every large city of the Union. The Franciscans are rich in three or four States. The Sulpitians own nearly the whole city of Montreal, Canada ; they are bankers, and keep up a continual quarrel with the bishops and secular clergy, for they own many of the churches. The Grand Seminary and the ecclesiastical property of the diocese is in their hands. Bishop Conroy, of Ireland, was sent as Papal Delegate to arrange matters between them and the Bishop of Montreal, but the poor man proved his incapacity too soon and accomplished nothing. The Dominicans, Augustinians, and every one of the Orders are in possession of immense wealth. This will be their ruin and the disgrace of the Church, for no religious order can prosper and do good so long as the sacred obligations and primary objects of its institution are openly condemned and disobeyed. Under the pretext of dispensation from one rule or another, they have become so lax that little else than the cut of the habit remains to them. They battle bravely against any interference with what they call their rights and privileges, and thus, like snarling curs, keep off intruders. But they themselves are exposing themselves, and people will open wide their eyes when all is known and the whole truth discovered.

[TO BE CONTINUED.]

The Gordon Missionary Training School.

In these days when it is being pressed upon the Christian consciousness, as never before, that the "King's business requires haste;" when so many consecrated hearts are hearing and heeding the call to separated lives of actual missionary service in home and foreign fields; and when others, with a hunger which they hardly understand, long to be enriched in the Word of God, unto new measures of blessing and usefulness even, while abiding "in the same calling wherein they were called," there has arisen a new need, which is to be distinctly recognized as a part of this great new quickening in Christian work.

Hundreds of earnest young men and women, with some perhaps of riper years, have come to their hour of self-dedication, to be met by a new problem, that of preparation. *How and where* are they to gain the necessary equipment for the truth to which God is calling them?

Even if they had the time and money and technical education to pursue a theological course, that would not meet the need, and they might have sought in vain for the more condensed, more practical course of preparation, had not God wonderfully gone before them in the way and already moved in response to this providential demand.

Among the several training schools which have thus arisen, the Boston Missionary Training School was born, seven years ago, through the divinely-inspired faith and labor of Rev. A. J. Gordon, D. D., who was its president until death, since which time his name has been given to the school that it might thus stand as a living memorial of him, and Rev. Arthur T. Pierson, D. D., has been elected to the presidency.

Here is offered, to men and women alike, a two-years' course of most Scriptural, most practical and most spiritual preparation, and it would be impossible

for any honest soul to pass through this course of study without being wonderfully enriched thereby.

The school is under the wise and careful guidance of Rev. F. L. Chapell, who gives it his whole time as Resident Instructor, personally conducting the classes in Biblical and Practical Theology and Exegesis. Those who best know the work of this man of God recognize him as a divinely-inspired man for this divinely-appointed work.

Dr. James M. Gray, a man of rare scholarship and consecration, gives valuable instruction on the Synthesis, History, Inspiration, Interpretation and Use of the Bible, while Rev. John A. McElwain is a helpful teacher and practical leader in personal Christian work.

The medical instruction under Dr. Julia Morton Plummer includes two courses of lectures—one on Physiology and Hygiene and one on Obstetrics.

Classes in New Testament, Greek and Christian Song, and lectures on various Biblical and missionary subjects make up the course, and there are evening lectures for those eager but busy people who cannot attend during the day.

The tuition is free, the expenses of the school being met by free-will offerings. The school is thoroughly inter-denominational, yet it stands unequivocally for those vital truths of which its presidents have been well-known exponents; namely, the Supreme authority of the Holy Scriptures; the necessity of the endowment of the Holy Spirit; the prominence in the plan of redemption of the Lord's coming; the crucial nature of the times in which we are living; and the consequent need of urgency in heralding the genuine Gospel throughout the whole world.

The eighth year opens October 7, 1896. For prospectus or further information address Rev. Dr. Chapell, corner of Clerendon and Montgomery streets, Boston.

J. M. P.

GOOD NEWS FROM PERU.

THE following letters from a missionary in Peru will be read with deep interest by all who rejoice in the triumph of the Gospel. No country in the world has opposed the good news of salvation more fiercely than this stronghold of Rome. The missionaries have been maltreated and expelled from the country and the Bible has been burned time and again by the priests. But the Word of God has been faithfully preached, and it has not returned to Him void.

We shall be happy to welcome this Peruvian priest to Christ's Mission, and, if he has the gifts, prepare him for the ministry of the Gospel.

CURZCO, PERU, July 24, 1896.

DEAR BROTHER O'CONNOR :

I take the liberty of addressing you, knowing the interest you take in work among Roman Catholics. I do not want to tell you now about all the difficulties we have had in the work here, the constant excitement of living closely guarded by the police and closely watched by our enemies, headed by the bishop of this place, the ceaseless attempts to get us expelled, and the continual working of our enemies to stir up the people so as to endanger our lives, and thus force the government to order us to retire from this advance post in the work in Peru. But we have been enabled by the grace of God to keep on, and just at the darkest point we met with a most encouraging incident, about which I write to you. I enclose copies of three letters which I received from a young priest who desires to leave the Church and learn the way of Christ. [The priest's letter will be published next month.]

After receiving the first one, impressed with the earnestness of the writer and believing in his sincerity, I wrote to him offering to help him, receiving almost at once another letter. Though

there is danger, we could not refuse to help a brother in distress, and can only hope that he will soon rejoice in the realization of a personal Saviour and make a useful servant of our Lord.

He is not yet twenty five years of age and has been about seven years a monk; is an Italian and his appearance certainly favors him.

Now, dear Brother O'Connor, I have taken the liberty to believe you will help us by taking him for a time into your home. From the first I have thought of you, as I have read your paper and been interested in the cases you have mentioned, but never thought we should have such a "blessed" opportunity of corresponding with you. I will publish his "manifesto" as soon as possible and scatter it far and wide in Spanish, and will do my best to acquaint friends in England and the United States with the facts in the case.

In a second letter, a week later, our correspondent, whose name we cannot give until we learn that the monk has escaped, writes :

Since my last letter to you I have been able to have interviews with our brother in the convent of Santo Domingo by going late at night and being admitted to the convent garden. I am more than ever impressed with his earnestness and his knowledge of the truth. I am sure that it is as much his desire to follow the truth as his knowledge of the errors of Rome that has led him to take the step he has taken. Plans for his escape are developing.

I have continued my visits to the convent since I wrote last, doing what I could to sustain and instruct our brother, who, you may be sure, finds his position very difficult. We hardly know how we have got through the past week. Excitement has been tremendous, and we are expecting every day to be attacked or expelled. —